

Baptist Record

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Foreign Letter

FROM TUNG CHI, W. CHINA.

Your good paper comes not regularly, but still it comes now and then, to make our hearts glad with home news in this far away land, and we do enjoy it exceedingly. Perhaps some of your readers have looked for a letter from me ere this, especially since Mrs. Joiner, in her short communication to you from Shanghai, promised that as soon as our journey was over I would write you more fully. Now, I do not want you to hold Mrs. J. too strictly to account for that promise, for she meant well, but was a little mistaken in the man. She thought because I used to write frequently and sometimes rather voluminously to her, that I would take readily to the pen in China, but she has discovered her mistake. When my hands are full of work I cannot feel inclined to empty them to write any thing, unless it was something of special importance, which I have not yet found.

Very little took place after we left Shanghai before we reached here that we care specially to remember, and still less that we wish to experience a second time. Just two months from the time we left Brownsville, Tenn., we reached Tung Chow, Dec. 16th, 1884, and after two weeks we employed a teacher and began the study of the language, the beauties of which I shall not narrate at present. This week we are idle, having no instructor, since our teacher, like all the rest of the Chinese, is taking New Year's holiday. The Chinese New Year, came on Sunday, the 15th inst., and everything is now given up to pleasure among the natives. They wear their best clothes, and eat hog meat during the holidays, a diet of which they are exceedingly fond, and of which they can afford but little, except the very wealthy among them. It is rather interesting now to walk out on the street and see the people in their happiness. It is a singular fact that a Chinaman will fatten like a pig if you will feed him well, and knowing this to be a fact, they count a man happy or miserable, according to the amount of fat he carries. It is very respectable to be fat here in China. Large men are more respectable than the small, because fat is supposed physical strength. Tell Brother G. B. Rogers that I think he was born to be a missionary here in North-east China, and that I do not believe he can put his whole two hundred and fifty pounds of muscle into a sermon with so good effect anywhere else on the globe.

Let me tell you what a lovely climate we have. It has not rained since we came, and while there have been several light snows, I do not now recall a single day in which the sun has not shone his face. It has been cold enough to freeze almost every day, but the mercury, I believe, has not gone below twenty deg. Fahr. The weather is too cold all winter for any one to travel with safety or pleasure, hence there is but little being done by the missionaries at present, though they are planning to start soon to the country to spend the Spring in preaching the gospel, and I am longing for a knowledge of the language that I may do likewise.

J. M. JOINER.
Tung Chow, China, Feb. 19, '85

AMONG THE MIERRI MADRES.

How charming that week spent under the shadow of the grand old Sierra Madres—in that quaint old Spanish town, Monterey!

What a temptation to "rappo-dize"—to make others partake of my joys! But a vision of the much dreaded waste-basket checks the wandering pen, and I must pass unnoticed, those inspiring sights that thrilled my soul with exquisitely delight, and briefly touch upon sober facts.

We met the little band of Baptists at Monterrey. We were entertained by Brother Westrup, and made to feel that we were doing him a service, rather than that we were the recipients of a kindness.

The Baptist house of worship is just finished, and it is indeed a thing of beauty—a neat stone building with stained windows, of artistic design. Our mission school is taught in the basement of the church, by Mrs. Westrup and her brother, both of whom are Mexicans. I visited the school and was delighted to watch the Mexican boys and girls, from both Roman and Protestant families, ever so busy with pens and pencils.

Brother Westrup preaches every Sabbath, conducts the weekly prayer-meeting and edits a religious paper. He is an Englishman, with semi-Mexican taste and sympathies, and a person of fine culture.

The Baptist outlook is very encouraging. It is wonderful how rapidly the work has advanced during the last four years. I met, two native Baptist ministers. I met also, the President of the Institute at Saltillo, where, as is well known, Miss Tupper is now teaching. She was joyfully received by the pupils who had anxiously been expecting her for some time. Mrs. Graves, of Texas, has consented to become matron of the Institute, and Bro. Powell is, I hear, supremely happy.

The Baptist Association, which

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was recently organized at Saltillo, is said to be the first Baptist Association ever organized on this foreign soil. The work at Saltillo is prospering amazingly, despite the political troubles of the Republic.

About the first of February the cornerstone of a Baptist church building will be laid. Excursion rates are offered, and Brother Powell will return to San Antonio and escort the party from Texas, and also act as interpreter. In the West, people think no more of running over into Mexico than one at Atlanta thinks of going to Greenville, S. C. The trip from Austin to Monterrey is made in 24 hours.

We entered Mexico just in time to hear much of her political troubles, which are attracting much attention beyond her borders. It is well known that she is on the verge of a revolution. The character and extent of her taxation seems to have almost driven her people to desperation. They were "rioting" when we were there, and dare not characterize these troubles as anything more, but it was thought that if the newly elected President, Diaz, could be allowed to take his seat quietly, peace would reign for another Presidential term. But this has not been the case. Many wealthy Mexicans have left their homes; some of whom have sought refuge in Europe, and others in Texas, from whence they can quickly watch the tide of affairs. They do not desert their native land in her hour of need because they love her less, but because they are weary of strife and feel that there is little hope of permanent peace in Mexico. Old gray-headed Mexicans, who have been watching events for many years,—even those who witnessed the rise and fall of the Empire and its ill-fated emperor, Maximilian, shake their heads and predict black days in the future. They say if there is not a general uprising, it will be because no one can be found who can compete with the soldier-President in strength and sagacity. Indeed, those who think that bad government is better than a good revolution, are just now in the minority in unhappy Mexico. Certainly Mexico seems incapable of governing herself, and the question of church and State is now a mooted one.

Among the many difficulties met by our missionaries, none is more acute than the fact that the people are taught by the priest that the only object the Protestant missionary has, is to convert them to their religion—to turn them from Romanism, that they may thereby make the annexation of Mexico to the United States a sure and easy thing. All are aware of the extent of the influence exerted by the priest over his people, making them more difficult to reach than the heathen. It is almost impossible for one to believe that we have a people so benighted, just across our border.

At Lampazos, about eight hours' run from Laredo, where we crossed the Rio Grande, I heard of the "Rain Jesus," which is a life size image of Christ, made of gold. During a drought, this "Rain Jesus" is carried from town to town by two men, who are followed by a long procession through the valleys and fields, each person bearing a lighted candle; and as they follow they pray that the gates of Heaven may be opened and the rain showered upon the earth. Reaching their destination, it is placed in a church where "all the people" offer prayer to it daily. "If it rains in six months," said my informant, the Mexican thinks that it is sent in answer to their prayers.

Are not these people idolatrous pagans in their religion? This is no legend, no myth, but a painful reality that should snap our purpose, when Gen. Hawthorne pleads as he only can plead for Foreign Missions.

There is much that is attractive and worthy of imitation in the Mexican character. They are a large-hearted people, and never tire of serving those whom they trust. As a people, they are exceedingly polite—the Dooms, or servants, are remarkable in this respect—and ardent in their attachments, and firm in their opinions. A Mexican lady is never seen upon the streets alone. Soft eyes, soft voices, and shy, gentle manners are characteristics of Mexican ladies; and they are excessively retiring in the presence of gentlemen. It is said that they make the best wives in the world. They are as devoted in the marriage relation as they are to their religion. They would be intensely shocked were they to realize the utter want of sacredness attached to the marriage vow in too many of the States.

The language is almost pure Castilian—pure, because they put into practice the grammar of their language. They never—even the humblest classes—allow slang, or upon the ground, and by noting the order assumed by the nuts, he claims that the secret is revealed.

Esh, or "the devil," has more temples than any other god; generally he has one in front of every house. This fact has caused many to believe he is worshipped, but the Yorubas disclaim any such thing. They say he is a wicked fellow and it is necessary to appease him; hence temples are built in front of every compound.

Most of the ladies are beautiful, and

all have those dark, languishing eyes that we have associated with the senoritas and troubadours with song and light guitar, 'mid the halls of the old Granada.

Mexico reminds me of my own Louisiana, in that she is truly a land of beauty and fragrance. Her mountains, ruins of palaces and cathedrals, sunshine, valleys and fair Southern skies, as well as her people and her language, correspond to those of Spain. One glance at the crumbling walls of the Bishop's Palace brought to my mind the Alhambra, Boabdil, etc., till I almost fancied that I was in till I almost fancied that I was in the land of the Casilians. I think I shall always be thankful that it was in my power to visit Monterrey, a trip which cost me about what we usually pay for one "best" dress—for ladies—and which I would not exchange for a hundred.

I brought home many little souvenirs—gifts from the little folks and others. There is one which I prize most, a simple gold band placed upon my finger by Senorita Chanet, a native missionary, as she said, in broken English, "Wear it for me—immortal."

A wealthy and elegant Mexican gentleman asked if I could recommend to him a lady who could teach English and music to two little girls. He said he would pay \$40 per month and board. One occupying such a position would need to learn the Spanish language. The gentleman lives at a magnificent home, about 50 miles from Monterrey. This may reach some one who may desire to go to Mexico and live. I do not.

Mrs. VIOLA JACKSON.

OUR AFRICAN MISSION.

BY W. J. DAVID.

YORUBA: ITS LOCATION, CLIMATE, POPULATION, ETC.

This Mission is located in the Yoruba country of Western Central Africa.

The northern and eastern boundaries are Barba and the River Niger, and the southern and western are the Gulf of Guinea and the second degree East Longitude. Yoruba has both prairie and forest land. Its soil is generally very fertile, producing abundant Indian corn, rice, plantains, yams, cassava, cotton, tobacco, palms, and kernels. As it lies in the tropics there is no winter.

There are two—*the Yoruba*—the dry—with a uniform climate of perpetual summer, whose thermometer ranges from seventy to ninety degrees. The heat is not as oppressive as it frequently is in the Southern States and the nights are generally pleasant.

Mr. Stanley, the great African explorer, says, "All the deaths among my own men may be attributed to gross imprudence and above all to reckless exposure in the sun, and to the use of alcoholic drink." It is said of the Congo mission, "It is now seen that the loss of so many missionaries as have died already on the Congo has been due chiefly to exposure and over-exertion." These remarks apply to the Yoruba country with this addition—a want of the ordinary necessities and comforts of life, and a failure to observe the common laws of health. Mr. Stanley again says, he sees "no reason why white men should not enjoy as good health in the Congo Valley as in England." That much is not claimed for Yoruban climate, but it is not an overstatement of the matter to say, that it is as favorable to the residence of white men as is India.

The estimated population speaking the Yoruba language, is between two and five millions. They are the best type of the negro race, well developed physically, with good minds, which have been strengthened by use, and under their own government, splendid morals. They are agriculturists and traders; on their farms, and by the roadside, may be seen temples, idols, sacrifices, and earthenware. On important occasions human sacrifices are made.

The names and functions of some of the principal idols are as follows:

III. AGOKUTA—S. L. MITTON, EV.

This station is fifteen miles north of Lagos on the main land, and is in the midst of numerous small villages and towns, whose aggregate population is twelve or fifteen thousand souls. This station originated through the efforts of a few members of the Lagos church. From its origin, all its expenses, such as the building of a little church, and a house for the evangelist, the salary, and school supplies have all been provided by the Lagos church. Several converts baptized here belong to the above church.

III. GUN—S. L. MITTON, EV.

This station is of great strategic importance. It is thirty miles north from Lagos on the Ogun River and is the centre of a large population. The church at this place was built by the united efforts of the evangelist and the converts. Several times we were refused a location for our mission, but by kindness, perseverance, and management we secured a very desirable place. The school and congregation are both small as yet. There are eight or ten other towns visited regularly by the evangelist in connection with his labors at this place.

IV. AREOKUTA—

MISSIONARIES: NATIVE ASST.

Rev. W. W. Harvey, J. A. Hanson, Mrs. Harvey.

Rev. S. M. Cook.

This is an important town on the Ogun River, seventy-five miles north from Lagos, having a population of 200,000 inhabitants and

Communications.

TWO ERRORS REFUTED.

ARTICLE NO. III.

It is now in order for me to point out the subjects and churches that comprise the kingdom of Christ on earth: And I unhesitatingly and conscientiously point out Baptist churches, doted about as they are, all over the old and new world. These churches are modeled after the New Testament pattern. They recognize Christ as Master, and such others as brethren. They have never been connected with the Papists or Presbyterians, in any way. They were born of the Reformation. Long before Roger Williams was, Baptists were. The Roger Williams affair at Providence, R. I., in 1639, cut a small figure in Baptist history, and, in order to save time and space, I will go back of Williams' day, and, indeed, beyond the reformation and point out Baptists.

During the early part of 1884, there was a war among the gods in this town, when several priests in their temples were called "the god of small pox" were

revered, and the solemn injunction that

whoever brought it back again

should be executed.

Shango, the god of thunder and lightning, is also in great disfavor, and most probably will soon be driven from town also. Then the aggrieved devotees of these two gods will unite to create other troubles, and Christianity will increase rapidly.

V. OGOMOSHAW—L. O. MURRAY, EV.

This town is two hundred miles from Lagos, with an altitude of three hundred feet, and a population of 75,000 souls. It is a flour-milling station, Ibadan with 200,000 inhabitants, Awuya with 50,000, and numerous other towns with populations from five to ten thousand lie between Abeokuta and Ogomoshaw. The church at this station numbers thirty-six members, and seventy-five Sunday-school scholars. There have been some remarkable examples of fidelity and fortitude on the part of the Christians of this place.

When our missionaries withdrew from this station in 1889, all the converts followed them with the exception of one woman. There were some five or six boys and girls left who had been taught to sing a few songs, and to read a little of the Bible.

Regularly, every Lord's Day, that woman and those children met in the church for worship, after which they met under shade trees planted by missionaries until 1876—a period of seventeen years. Long years those were of waiting, watching and praying for the return of God's Word.

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J. B. GAMMELL, Editors.

GEO. WHARTON,

CLINTON, MISS.

Thursday, April 23, 1885

Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve it for reference.

NOTES AND COMMENTS.

It was a magnanimous and beautiful thing in Ex-President Davis to write Gen. Grant a letter of sympathy in his deep suffering.

We have received from Capt. J. W. Burress, of Baldwyn, for Shreveport, \$7.50, to be paid to Mississippi College.

Thanks to Sister M. F. Parnell, of Mastedon, for a club from her office. The sisters are among the very best workers for the Record.

GULF COAST ASSOCIATION, NEW ORLEANS.

This Association met last Sunday with the Biloxi church. The delegation was small, even for the small body. Several things conspired to make it so. The meeting in the Coliseum Place church detained the delegates from that body, and business obtained others. Still the meeting was enjoyed by those in attendance. The Senator and the better half were present, and enjoyed their visit very much. We were entertained at the Montrass House, the leading hotel of the place, which fronts on the Gulf, and is a delightful place to stay.

Elder Bowen was elected Moderator, and Brother Washington Clerk. The usual reports were presented and discussed. Broth-

ers' love abounded. The preaching was done by Elder M. C. Cole, O. F. Gregory, and the writer. The few Baptists in the place did their full duty entertaining, and helped.

The brethren agreed to raise their quota toward bringing up the work even to the Convention. They will do their duty. The business stagnation along the coast is having a depressing effect on the struggling churches. It is with extreme difficulty that they keep up at all, and yet they are holding on their way, some of them making financial reports that would astonish well-to-do up-country churches. One of the fullest and best Sunday-school reports we have heard in a long time was that from the Handsboro school, superintended by Brother Liddle.

This coast country is beautiful, it only needs local industries to make it prosperous. The land is very poor, but the climate is delightful. Biloxi is an old Spanish town, situated partly on the Gulf front and partly on the bay of Bokloxi. The Catholic population predominates, and that is here represented, because we think it important that prohibitionists and Christians should stand firmly by their principles. We sympathize with the leaders of existing parties. Naturally they wish to hold the party together. It is well known that the whisky men demand the protection of their business, as condition of their party. Temperance men cannot conscientiously support a party that fosters saloons. What is to be done about it? Evidently the true policy of the dominant party is, to open the way for a settlement of the question in the country. Nothing but a degrading servility to the liquor oligarchy can prevent the granting of an reasonable a thing. Let the people think and make up their minds.

Dora Dunbar, in a recent issue of the Clarion, said some very good things on the above subject, but she has not compassed the question. Not to controvert her statements, but to submit a few parallel and opposite to her own.

We cannot speak of Ireland Uni-

versity knowingly, but our impression is that it has enjoyed a good

education.

District Attorney Wylie, at Alexandria, La., last week announced that the present term of the court had a very short criminal record, and he attributed it to the good effects of prohibition. Of course. And other law-officers bear the same testimony—New ORLEANS CHRISTIAN ADVOCATE.

"A prayer book was offered for a drink to a Lowell, Mass., saloon keeper recently, by a man who stated that he was out of money and hadn't anything else that he could pawn for alcohol. The offer was refused." What do saloon men have to do with dry, written prayers. They deal in wet groceries.

We have not a word to say against Mr. Moody or Mr. Vassell. Their good work commends itself, but why should they act under the auspices of the young men's Christian Association, and seek specially to build up that organization? The churches are Christ's evangelizing agencies, and they will never be improved upon.

Brother Henderson, of Arkansas, will comply with Elder Wm. Thigpen's request, and give an article on the resurrection as it relates to his views of heavenly re-

lations. By the way, we wrote the caption of his other articles and heavenly relations would have been better than heavenly recognition.

The church at Cherry Creek made a cash contribution of \$25.00 to Foreign Missions last Sunday, notwithstanding the fact that the congregation was small, as nearly every family has one or more cases of measles. State missions next—J. S. BERRY. Would you let us come to see you and talk about State missions?

The deterioration of young men is a subject requiring serious thought. Young men are by no means keeping even with young ladies either in morals, or education. We were recently told by an educated northern lady that there are sixteen young ladies in the North who complete the course in the grammar schools to one young man.

The pastor of the Free Will Baptist church, and the pastor of the Campbellite church, in Boston, have been comparing notes, and

find that there is no difference between the two churches to prevent their co-operation in religious work. Then, by all means, let them consolidate.—BAPTIST GLEANER.

We would say by all means, let them co-operate in doing nothing, for the less some people do, the better.

A deputation of brewers waited on the Premier of Canada to ask remuneration for the damage done their business by the Scott prohibition law. The Premier received them politely and replied by saying that when they could show that they had received more damage than they had inflicted on the country, their claim would be considered. A capital answer.

Have the back numbers of the Record containing Gen. M. B. Lowry's death? It was published March 26. If you have them, I would like to secure five or six copies, as some of our members want them to file away. Let me hear from you soon.—W. T. KERR.

Donal, Ky., April 11, '85. We have had so many calls for that number, that the edition is exhausted. Will not some friends

supply Bro. Kerr.

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that. Giving to religious objects has reference to God. Properly, our gifts are offerings to God. To give, is to worship. Therefore, to make a false pretence about it is to lie to the Almighty, the same if one should pretend to pray and yet not pray.

We are dreadfully afraid that there is a vast deal of lying to God carried by modern professors of religion, even by some Christians who do not think of what they do. Any one who has had more experience in taking collections, not a few, where men would say, "I approve your object, but I am not able to help it," when, at the same time, the man, perhaps, was lending money, or was in good circumstances. Or, it often happens that a man will give a mere trifle, and say "that is all I can do," when, if he would think a second, he would have to confess that he was only dodging the question. Some others can never give as they say, but the reason is, they are constantly enlarging their operations to make more money. We have in mind a brother, who could not give because his money was all out at 25 percent. Another was pressed, but in a few days, lent \$600 at a good rate of interest. What is the like of this but lying to God? And does not God know it all? How shocking for people to act thus.

Nevertheless, we have a demand to make of the existing parties. It is a general local option law by counties, under which we can carry on the information successfully. This we have asked before, and it has been denied.

The Convention at this point, de-

clared as follows:

"We believe it to be the true policy and the duty of the friends of temperance in the several counties of the State to import for the legislature at the next ap-

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These extracts set us fairly before the public. The points are these:

1. Prohibitionists do not wish to entangle their cause with the machinery of party politics.

2. They will not support intemperance in candidates.

3. They will not support such a law as will give a local option, or, in other words, they propose to know whether legislators will agree to a settlement of the question, in the counties, as a matter of police regulation, or whether they intend to use their party machinery to obstruct this benign movement.

Men who refuse so reasonable a request, or the party either, will deserve what they will get, the determined opposition of Prohibitionists. And that is only saying we are not playing at this business.

2. The second thing to learn from the narrative is, that God is exceedingly displeased with those who lie to him about money. He quickly killed Ananias and Sophia for their wickedness. It does not punish modern liars in the same summary manner, but they shall not escape, let them be sure. It is bad, indeed, for professing Christians to rob God, but the wickedness of it is vastly increased by lying to him about it. There is little cause to wonder at the distress condition of many Christians who, robbing God and lying to him about it, are making haste to be rich, and so run into many dangers and hurtful lusts, which, finally, pierce them through with many sorrows.

PROHIBITION AND POLITICS.

The following article, written by the Senior, appeared last week in the Sword & Shield, and is here represented, because we think it important that prohibitionists and Christians should stand firmly by their principles. We sympathize with the leaders of existing parties. Naturally they wish to hold the party together. It is well known that the whisky men demand the protection of their business, as condition of their party. Temperance men cannot conscientiously support a party that fosters saloons. What is to be done about it? Evidently the true policy of the dominant party is, to open the way for a settlement of the question in the country.

Nothing but a degrading servility to the liquor oligarchy can prevent the granting of an reasonable a thing. Let the people think and make up their minds.

Dora Dunbar, in a recent issue of the Clarion, said some very good things on the above subject, but she has not compassed the question. Not to controvert her statements, but to submit a few parallel and opposite to her own.

We cannot speak of Ireland Uni-

versity knowingly, but our impression is that it has enjoyed a good

education.

District Attorney Wylie, at Alexan-

drina, La., last week announced that the present term of the court had a very short criminal record, and he attributed it to the good effects of prohibition. Of course. And other law-officers bear the same testimony—New ORLEANS CHRISTIAN ADVOCATE.

"A prayer book was offered for a drink to a Lowell, Mass., saloon keeper recently, by a man who stated that he was out of money and hadn't anything else that he could pawn for alcohol. The offer was refused." What do saloon men have to do with dry, written prayers. They deal in wet groceries.

We have not a word to say against Mr. Moody or Mr. Vassell. Their good work commends itself, but why should they act under the auspices of the young men's Christian Association, and seek specially to build up that organization? The churches are Christ's evangelizing agencies, and they will never be improved upon.

Brother Henderson, of Arkansas,

will comply with Elder Wm.

Thigpen's request, and give an article on the resurrection as it relates to his views of heavenly re-

lations. By the way, we wrote the caption of his other articles and heavenly relations would have been better than heavenly recognition.

The church at Cherry Creek made a cash contribution of \$25.00 to Foreign Missions last Sunday, notwithstanding the fact that the congregation was small, as nearly every family has one or more cases of measles. State missions next—J. S. BERRY. Would you let us come to see you and talk about State missions?

The deterioration of young men is a subject requiring serious thought. Young men are by no means keeping even with young ladies either in morals, or education. We were recently told by an educated northern lady that there are sixteen young ladies in the North who complete the course in the grammar schools to one young man.

The pastor of the Free Will Baptist church, and the pastor of the Campbellite church, in Boston, have been comparing notes, and

not be entangled with party politics. Within, we ask his support of this new form, which should be sacredly enthroned. We do affirm, however, that intemperance should not be countenanced in public offices, and that no drunkard is worthy of

merous, indeed, and are hospital as numerous. This is the field of action of that most highly venerated and efficient preacher, Bro. Fox, who passed to his reward a few years ago. Though dead, he still lives in the memories and hearts of his people, and the fruit of his toil is seen in the many Baptist churches that dot the surrounding country. We venture this remark, that there are more Baptists here to the square mile than in any country community in the State. The field is now occupied by Brethren Wilson, Allen, and Hicks, who have all done much to advance the cause here. They are all awake on the great mission and educational cause in our State, and, moreover, the Record has no better friends. Within a radius of six or seven miles, with State Springs as centre, we secured some sixty subscribers, and this in addition to quite a number of old subscribers.

Prohibitionists do not ask either

of the existing parties to take up their cause. They recognize the fact that neither party can do it, and for one, I would not trust either one with the sacred cause. We do not want any entanglement with party politics.

Nevertheless, we have a demand to make of the existing parties. It is a general local option law by counties, under which we can carry on the information successfully. This we have asked before, and it has been denied.

The Convention at this point, de-

clared as follows:

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is not true or scriptural baptism. I am not claiming that a man can be a member of Christ's church without baptism, but that baptism has no more to do with putting a man into the membership of a church of Christ than repentance and faith. A man scripturally should have all these: repentance, faith, and baptism before he can be a member of a visible church of Christ. Baptism does not put a man into a visible church of Christ. If it does, into what church did the Emanuel's baptism put him? Why, claim that the baptism of any man now accomplishes more than the Emanuel's did?

Brother Harrell says: "Suppose a good Christian brother were to come from the Methodist ranks and apply for membership in Brother Hewlett's church, would Brother Hewlett *cede* (italics mine) to receive that brother. Most certainly Bro. Hewlett would, just like he would *cede* to receive the other case, suppose when he should have been baptized upon a credible profession of faith."

Now, in this word, "cede," Brother Harrell has struck the key to the church door. This is the key that opens and shuts the door of a church which is *sure*, it is by this that members are let in and put out. When one of Brother Harrell's excluded members gives evidence of godly sorrow for the offense for which he was excluded, and applies for a readmittance into church membership, how does your church, Brother Harrell, take him back? Do you always put him through the water door again? Or have you another door, a special side arrangement, through which you take him back? Please, no dodging this time.

We have just completed the payment of our pledges for various religious objects at Clear Creek, viz.: State mission \$25; foreign missions \$25; Brother Bryant, at Clinton, \$10; total \$60. This is but little over half what we have been contributing, but we raised only half a crop last year, and have on hand the recovering of our house, which will cost about \$150. We hope, therefore, to be excused by the Master and brethren.

R. G. HEWLETT.

At the Last Meeting of the State Mission Board.

It was resolved, 1st. That a committee consisting of L. Ball, H. F. Sprules and A. V. Rowe be raised to mature and carry into effect plans for a thorough canvass of the State in the interest of State Missions, and,

2d. That Brethren T. J. Wallace, late Secretary of this Board, J. B. Gambrell and B. D. Gray be urged to request to co-operate with this committee, both in perfecting their plans and rendering them effective.

When this committee met it was seen that to perfect a plan as desired, would monopolize the territory and virtually cut short the necessary efforts to sustain Mississippi Colleges, and, in a sense, ignore its claims.

The committee decided to invite a consultation of the Board of Trustees of the College, which was responded to, and the following brethren, as a sub-committee, were appointed: Namely, W. S. Webb, J. L. Petigrew and R. M. Leavell.

When convened, the following resolutions were adopted:

Resolved, 1st. That we believe there should be concerted action between your committee and the committee appointed by the Executive committee of the Board of Trustees of Mississippi College, for meeting the necessities of both Boards.

2d. That where pledges have been made to both Boards, collections be taken for both; if pledges have been made for only one object, a collection be taken for that object, and that where there are no fixed pledges, let a joint collection be made and a pro rata distribution be agreed upon.

3d. That where churches desire separate collections for the objects, this be encouraged.

4th. That if individuals desire to give to one object, and not the other, they be unfettered.

5th. That the above plan be recommended on the ground that, if undue prominence were given to one object over the other, it would be detrimental to the interests of the other, if not to both.

The above plan is agreed to by the joint committee. Now the second duty is before us, to which is to make it effective. To do this, we have decided to call on brethren throughout the Convention to aid us in taking collections not only in their churches, but to give us more of their time in visiting other churches. Our object is, to give our people a chance. In the last Record, Bro. Gambrell says, "It is not a question of ability, nor of willingness, but to get the subject before our people." Then let the brethren see that the plan fail not on that account. Further, we propose to address the brethren, personally, and ask them to commit themselves. The Central Committee of the Ladies' Missionary Societies, has been consulted and asked to give this quarter to State Missions. A most hearty consent was given, and an earnest appeal has already been made by Sister Johnson. We expect them to raise \$500. We hope where they have given a quarter to State Missions, they will give this to the College. The Sunday-schools are everywhere appealed to, to help us carry out our plan. Brother Gambrell generously agreed to open a column for this special work. A report will be made every week. He further agrees to spend time on the field in taking collections. We need nearly \$7,000. The entire amount necessary for State Missions is pledged, and about \$1,800 or \$1,900 for the College. We have gone carefully over the field and made very reasonable estimates for the respective Associations, which will be made known to them. The Cen-

tral Association will stand good for one-seventh of the whole amount. Will not the more than twenty raise the remainder? If we work to honor God, with his blessing we believe it will be done. Let God's Mississippi host arise, and put forth their strength, and we shall have our work in better condition at the Convention than for years, and give an impetus to the work that will tell of the love of God in the salvation of many souls. This work can be done. Then, it should be done. Who is willing to take the responsibility of a failure? With God's blessing, duty will done will certainly raise what is asked for. Men, women and children, help. For Christ's sake and God's glory help.

PREAMBLE AND RESOLUTIONS:
WHEREAS, it will be necessary to have a common head for the joint committees to have this work orderly done; therefore

Resolved, 1st. That J. B. Gambrill be appointed chairman; and, **Resolved**, 2d. That B. D. Gray be appointed Secretary. Adopted. [Signed.] L. BALL, Ch. S. M. Board, W. S. WEBB, Ch. Board of Col.

SOUTHERN BAPTIST CONVENTION,
MAY 10-12, 1885.

The Greene St. Baptist church, Augusta, Ga., having been selected as the place for the holding of the session of the Convention for 1885, it is herein announced that free entertainment is cordially offered to such members of the Convention, whose intention of attending the same is expressed to the committee on hospitality, prior to the second day of May. It will be the pleasure of the committee to provide such members with the best of its command, but it will not guarantee hospitality to any who fail to notify them.

It should be within its power to entertain those who do not announce their desire and intention to be present, the committee will be glad to do so upon their arrival in the city, but cannot be held responsible for their comfortable be-
stowal.

For visitors and such as prefer to remain in hotels at their own charges, a per diem of \$1.50 has been effected with the different hotels of the city. A limited number can also be accommodated at select private boarding houses at an equal rate, and in some cases, lower rate, but accommodations at the reduced charges must be received through the committee, or the regular rate will be charged.

About April 20th cards assigning to homes will be issued to those who notify us of their com-
munity, in the order in which such notifications are received) and as far as possible the preferences of our guests will be consulted.

Members who have been already invited to the homes of friends here will please also send in their names together with the statement of their invitation in order that our records may not be disarranged. Notifications should be made as early as possible and be addressed either to the chairman or secretary of the general committee as follows:

LANSING BURROWS, Ch'n,
721 Green St.
CHAS. L. McCORD, Secy,
811 Broad St.
Augusta, Ga., March 10, 1885.

LITERARY NOTICES.

SELECT SUNDAY-SCHOOL SONGS; with music 25cts., without music 10cts.

We have a copy of the book before us. As may be expected from the price, the binding is not very durable. The book contains some new hymns and some of the old, standard ones, and it ranks along with other Sunday-school hymn books; will have its day, and be supplanted by something else. The best plan for Baptist churches, if they really have the oversight of their Sabbath-schools, and want the Sunday-school pupils to sing the hymns of the church, is to purchase the **Baptist Hymnal**, Calvary Selection of Spiritual Songs, or Service of Song, and have whatever book the church uses to be used in the Sunday-school. In no other way will the Sabbath-school be brought to take part in the singing at the regular preaching services. We know whereof we speak. We have seen Sabbath-schools that would have excellent singing, and when the hour for preaching arrived, the books would be changed, and the Sunday-school scholars would sit with shut lips and wandering, listless gaze, while a few church members did the praising for the congregation. This ought not to be so. The **Baptist Hymnal** has in it a broad field of subjects, and one cannot fail to find hymns appropriate to all occasions.

Kosciusko College Scholarships.

Eight scholarships for the next school year, beginning in September and ending in June, are hereby offered for sale at \$2,000 each to be paid to me at Keachi any day between this and the 12th of June next. This is a rare opportunity, since each scholarship secures board and tuition in all departments of Literature, Art, Music, &c., at the regular rates for board alone without charge for tuition in any department. Those applying first, will have preference until the limit is reached. In cases of non-attendance from unavoidable causes, longer than one month, the money will be refunded on a pro rata basis.

T. N. COLEMAN,
Kosciusko, La., April 6th.
ap 16-2mo

Visitors to the Exposition would do well to call and see Mr. John H. Clark, the Photographer, if first class work is desired.

Gum, La.
According to appintment, several churchmen met in convention with Amable church, formerly of Louisiana Association, to organize a new Association. At this writing, I have forgotten what name they gave it. Let God's Mississippi host arise, and put forth their strength, and we shall have our work in better condition at the Convention than for years, and give an impetus to the work that will tell of the love of God in the salvation of many souls. This work can be done. Then, it should be done. Who is willing to take the responsibility of a failure? With God's blessing, duty will done will certainly raise what is asked for. Men, women and children, help. For Christ's sake and God's glory help.

R. H. HARGROVE.
April 4, 1885.

Southern Baptist Convention.

At a recent meeting of general passenger and ticket agents at Mobile, Ala., it was agreed that the rates from South-western points to Augusta, Ga., occasion, Southern Baptist Convention, to convene 6th, proximo, should be one far going, and upon presentation of certificate signed by the Secretary, showing attendance upon the session of the Convention, tickets for the return passage would be furnished at one cent per mile, making four cents per mile for the round trip. To avoid this trouble, however, I feel sure tickets for the round trip made on this basis will be sold at a price per mile, without regard to the distance.

Resolved, 1st. That J. B. Gambrill be appointed chairman; and, **Resolved**, 2d. That B. D. Gray be appointed Secretary. Adopted.

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Meeting Southern Baptist Association at Augusta, Ga.

To accommodate delegates who may desire to attend the Southern Baptist Association, which will be held in Augusta, Ga., commencing May 6th, round trip tickets will be sold by this Company from its Coupon Stations to Augusta, Ga., and return at one limited fare for the round trip; said tickets will be on sale May 1st to 4th, inclusive, and will be available for return passage until the 31st of May, 1885.

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